

RELIGIOUS INTELLIGENCE.

Programme of Services To-Day.

Ministerial Movements—Chat by the Way.

Synagogue Worship—Death of Rabbi Lyons.

The new church of St. Patrick, in Jersey City, will be dedicated to-day by Bishop Corrigan, of Newark. Bishop Ryan, of St. Louis, will preach the sermon. The Rev. Patrick Hennessey, the pastor and other clergymen will take part in the ceremonies.

At the Gospel Tent a prayer meeting will be held this morning, a temperance meeting this afternoon, and in the evening the Rev. D. M. Walcott, of Rutherford Park, N. J., will preach. Sermons will be delivered every evening during the week except Saturday.

Mr. George W. Bangay will address the American Temperance Union in Cooper Institute this afternoon. Professor George S. Weeks and Miss Amy Lee will attend to the music.

The Rev. W. T. Dunnell will conduct services in All Saints' Protestant Episcopal Church at the usual hours to-day.

The Rev. John Johns and the Rev. Frank Washburn will preach in the Free Tabernacle Methodist Episcopal Church this morning and evening, the latter on "Religious Self-Concept."

"Religion and Science (will be) harmonized" this evening by Rev. C. P. McCarthy before the American Free Church. He will preach in the morning also.

Dr. Talmage will minister in the Brooklyn Tabernacles usual to-day.

The morning and evening services of the Episcopal Church of the Reconciliation will be held in Old Calvary Chapel to-day, the Rev. E. S. Widemeyer, pastor. In the First Reformed Episcopal Church the Rev. W. H. Keler will preach this morning and evening.

The New York Presbyterian Church will be ministered to to-day by the Rev. W. M. Page.

The Rev. J. D. Herr, D. D., will preach in the Central Baptist Church at the usual hours.

The Rev. A. K. Kittingridge, of Chicago, will preach in the Collegiate Reformed Church, on Forty-eighth street, this morning and evening.

"Jesus the Mediator" and "The Life of Joshua" will occupy the attention and thought of Plymouth Baptist Church and Rev. Isaac Westcott, D. D., to-day.

In the Pilgrim Baptist Church this morning and evening the Rev. W. M. Lawrence, of Philadelphia, will occupy the pulpit.

Dr. J. Stanford Holme will show the Tabernacle Baptist Church this morning how "Every Man is His Own Character Builder," and in the evening how each should "Joy in the Will of His Father."

At the Greek Chapel there will be divine service this morning at the usual hour.

The Rev. Dr. De Haas, late United States Consul at Jerusalem, having just returned home, will preach in the Tabernacle at Sixty-third street this morning and in the afternoon will talk on "Palestine."

The feast of St. Bernard will be celebrated in the church named after him, in West Fourteenth street, next Sabbath morning. The panegyric of the saint will be delivered by the Rev. Bernard O'Reilly, D. D. Rev. G. A. Healy is pastor of the church.

Mr. Cora L. V. Richmond lectures for the Brooklyn Spiritualists at Everett Hall this morning and evening.

Mrs. Susanah Evans will speak in the Church of Christian Endeavor, Lee avenue, Brooklyn, this evening, on "They Who Rock the Cradle Rule the World." A good subject, and in good hands.

CHATS BY THE WAY.

A new mission has been discovered for Methodism; it is to supply preachers to other denominations.

"The most important thing that has been accomplished in the ritualistic controversy in England is according to one of the journals of that school, the appointment of Canon Hill to the Bishopric of Sodor and Man."

The latest argument we have seen for the proposed change of name from "Protestant Episcopal" to "American Church," comes to us from the Mississippi Valley. It is unique and unanswerable. It is this:—If the new name is adopted, "Baptists, Methodists, Congregationalists, &c., will have no excuse left for their state of schism and Rome, shorn of her Catholic prestige, will have to reform herself or perish." How came that clerical editor to hide his light under a bushel so long? This is a Christian union in a nutshell.

"Parents who want a Christian education for their sons," says President Eliot, "must be careful not to send them to Harvard." And parents who want their sons trained up to the nurture and admonition of the Lord will be careful not to send them there. This pomposity of "liberal" infidelity has been showing every right thinking man. As if the Christian religion was the parent of all narrowness and bigotry and ignorance, and skepticism is the only thing that can be depended upon to make men large hearted and liberal and pure.

What a sight for a bigot! At a recent corner stone laying of an Episcopal church in St. Joseph, Mo., the Jewish rabbi of that place actually held an umbrella over the bishop's head, and the crowd used by him years ago in laying the foundation of a synagogue. What are we coming to when bishops and rabbis fraternize at such a rate as this? The Jewish Messenger wonders what the consequences would be had the mob held the bishop over the umbrella or the rabbi.

We remember that during the war the sight of the word "Jew" had the same effect on some of the army officers that a red rag would have on a wild steer. The Southern Christian Advocate has been coaxing subscribers by offering a premium of spoon, which turned out to be a swindle. The duped ones have returned the junk so largely that the editor's office looks more like a junk shop than a pious retreat, and he begs his subscribers to hold up, or if they talk "spooks" any longer he will have to seek safety in flight. He was deceived, and so were his patrons. But would not a little foresight and common sense have saved both?

The dread of the Yankee that New England might one day become New Ireland seems to be better founded than some people imagine. The latest statistics collected by Dr. Allen, an eminent physician in Lowell, Mass., shows that out of 258,239 people living in Rhode Island in 1875 only 71,500 were foreign born, and yet 125,517 were of foreign parentage. And while the native population had increased less than thirteen per cent in the ten years between 1865 and 1875 the foreign population by 1875 had increased more than eighty per cent. Dr. Allen also states that while 8,221 American women gave birth to 2,522 children in 1874 in the city of Providence, 6,819 wives of foreign birth, of the same ages, fifteen to forty-five, in the same city, gave birth to 2,912 children. A similar state of facts exists in Massachusetts and other New England States. The cause of decline in that America have given up muscular work for brain work.

Bishop Marvin, of the Methodist Episcopal Church, South, writes from Japan that one-half the money spent by the women of the Southern Methodist Church for gawags would support a hundred missionaries in Japan. Of course the market will now be flooded with gawags and the missionary treasures will be filled to overflowing with the receipts of the sales thereof. How strange it is that sensible men should compare mission work with three-button gloves, jewels and silks and such things and make it dependent on the sale of these things. The women who can afford to buy gawags and three-button gloves are also who can afford to support missions and who do not. The women who can't purchase either and who don't are least able to give money to missions and do not give, as a matter of fact.

A brief review of missionary work among the heathen by a Western magazine writer shows that since the churches began to make education the basis of Christian civilization the number of converts have not increased in the ratio of labor and expenditure. In China, where the missionaries have been preaching their main work, success attended their labors and 63,000 converts remain a living monument of the Baptist Missionary Union and as large or larger number were added by other missionary organizations. But the writer forgets that education teaches these results and makes them permanent in a nation. But without edu-

cate converts die and leave little or nothing behind. If the work of the missionary were merely to make converts to Christianity preaching the Gospel, the most manifestly the least means. But he is to preserve converts as well as make them. Education does this.

"What am I to do about going to church? I can't afford to attend. I won't be a pauper, and paying rent is beyond my ability." These were the remarks of a man of family to a minister the other day. The reduction of salaries and hard times has taken \$15 a week of his income and left him with barely enough, after the exercise of great economy, to provide for his family wants. Such a man need not wait a seat or a pew in any church, whether he can pay for it or not. The presence of a worshiper who feels his relation to God and the Church so keenly should be a welcome guest at any shrine. But is there not danger that between high prices for seats and the poverty of the masses, the churches are driving away the poor? The churches should take large middle class who would contribute of their substance to the support of the Gospel if a money value were not set on that Gospel? They are the best supporters of churches in other countries; why not in this? But we are glad that there are about as many free churches as rented ones in this city, and no man need walk the streets or stay at home for want of a place of worship, if he desires to avail himself of the opportunities. He may not be able always to hear the minister of his choice, and yet even that, too, may be possible to the believer.

There is a tremendous scar among our religious exchanges all over the land because of this new revelation of a Vatican army dubbed "The International Catholic League" of the Vatican army. The Pope is afraid the Pope is going to lead this army first against Germany, then he will overrun England and afterward will cross the seas and assault the cities in the United States. What shall we do? Oh, dear! A week or two ago the venerable Pottif was going to Jerusalem to make that city the center of Catholic Christendom. But he has evidently changed his mind since, and now he is about to do terrible things among Protestants everywhere. We shall have to trust in Emperor William, Queen Victoria or President Hayes to lead the Protestant hosts and save us from this terrible Papi army. But, seriously, we thought from the defiant attitude of our contemporaries that they had a little courage. But it seems they are troubled at every discovery or report that comes from the Vatican, and while we move with fear as if the devastating army was at their doors instead of being probably altogether on paper. One of our exchanges calls upon united Italy to prohibit the Pope sending ambassadors to European courts and upon those governments to refuse to receive them as the best means to stop "Papi intrigues."

CLERICAL ASSOCIATIONS AND CLUBS.

PRESBYTERIAN, REFORMED, METHODIST, BAPTIST, &c.—CIRCUMSTANCES AND CONDITIONS OF MEMBERSHIP.

There are several associations of ministers in this city and vicinity, some for social and others for intellectual recreation, and still others for legislation on church matters. Of the latter may be named the presbyteries of New York and Brooklyn, which, however, because of their legislative character, include lay elders, also one from each church. The classes of the Reformed Church in both cities stand alone on the same plane, but as legislative bodies they merely carry out the enactments and will of the higher judicatories of their Church. They differ from the presbyteries in this, that the assent of a majority of the latter is necessary to the complementation of any enactment of the higher courts, while the synods of the former make the laws for the Church and simply ask the classes to enforce them on churches and individuals.

There are two classes, one in Brooklyn, Brooklyn, North and South Long Island, and until recently there was one in New York. Now there is but one. There are also among the Methodists two conferences, with modified legislative powers, whose seats of power are in this city and Brooklyn, but whose ecclesiastical territory, like the presbyteries and classes named, extends into the country, but further than they. These meet annually in the spring, usually the first week in April, when the preachers are "stationed" and sent to their appointments for the ensuing year. The presbyteries and classes meet once a month or oftener by adjournment or on special calls. The Methodist conferences have not yet adopted the democratic principle of admitting lay representatives to their councils. They are in the main close corporations, and evidently mean to remain so as long as they can keep the laymen out. If they did nothing but assign themselves to places for a year they could get along without great success. They are, however, better than the "appointments," or a large proportion of them, are fixed before the Conference meet at all. But when they legislate for churches beside, assess them for the support of synods who come around once a year, and (indirectly) for presiding elders who get around among the churches once a quarter for very little purpose except to collect their own assessments, and for a dozen benevolent institutions of the Church besides—then it seems to us the men and women who are to pay the money ought to have a voice in the legislation that affects them. No taxation without representation is as good for the ecclesiastical commonwealth as for the political.

The General Conference of this Church, after severe struggles, passed a resolution in 1875, that the lay members of the Church should be admitted to the annual conference, and that the local or annual conferences still be closed against church representatives.

"A Low church Methodist" is evidently well acquainted with the machinery of his church, contributes an article to the Independent in which he declares that "the low church movement is a low church movement by the preachers." And he proves his proposition in this way—"The individual congregation has no official existence outside of the local church. The Board of Christian Education and Foreign Missions, which consists of the class leaders, stewards and trustees. The trustees are elected by the church members, and are assigned to their duties by the Board of the Methodist Episcopal Church. The class leaders are appointed by the preacher and hold office during the year. The stewards are appointed by the congregation. The Board of Christian Education and Foreign Missions consists of no more than twenty persons. In one church of 1,000 members only twenty are assigned to this congregation. The trustees of the church are the lay members have no voice whatever in the management of the church. They are not even allowed to sit at the annual conference. The preachers are theoretically the preachers, and are assigned to the churches by the bishop, acting under the advice of the presiding elder. The annual conference is the highest authority in the church. The annual conference is not represented in the annual conference. The General Conference, meeting once in four years, has a small lay representation; but it is so small as to be of no account. The annual conference is the highest authority in the church. The annual conference is not represented in the annual conference. The General Conference, meeting once in four years, has a small lay representation; but it is so small as to be of no account. The annual conference is the highest authority in the church. The annual conference is not represented in the annual conference. The General Conference, meeting once in four years, has a small lay representation; but it is so small as to be of no account. 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